

OPHNΩΔΙΑ.

THE
CHURCHES
LAMENTATION

FOR THE

Good Man his losse:

Delivered in a Sermon

To the Right honourable the two
Houses of Parliament, and the Reverend
Assembly of Divines, at the Funerall
of that Excellent Man

JOHN PYM, Esquire, late a Member of
the Honourable House of Commons.

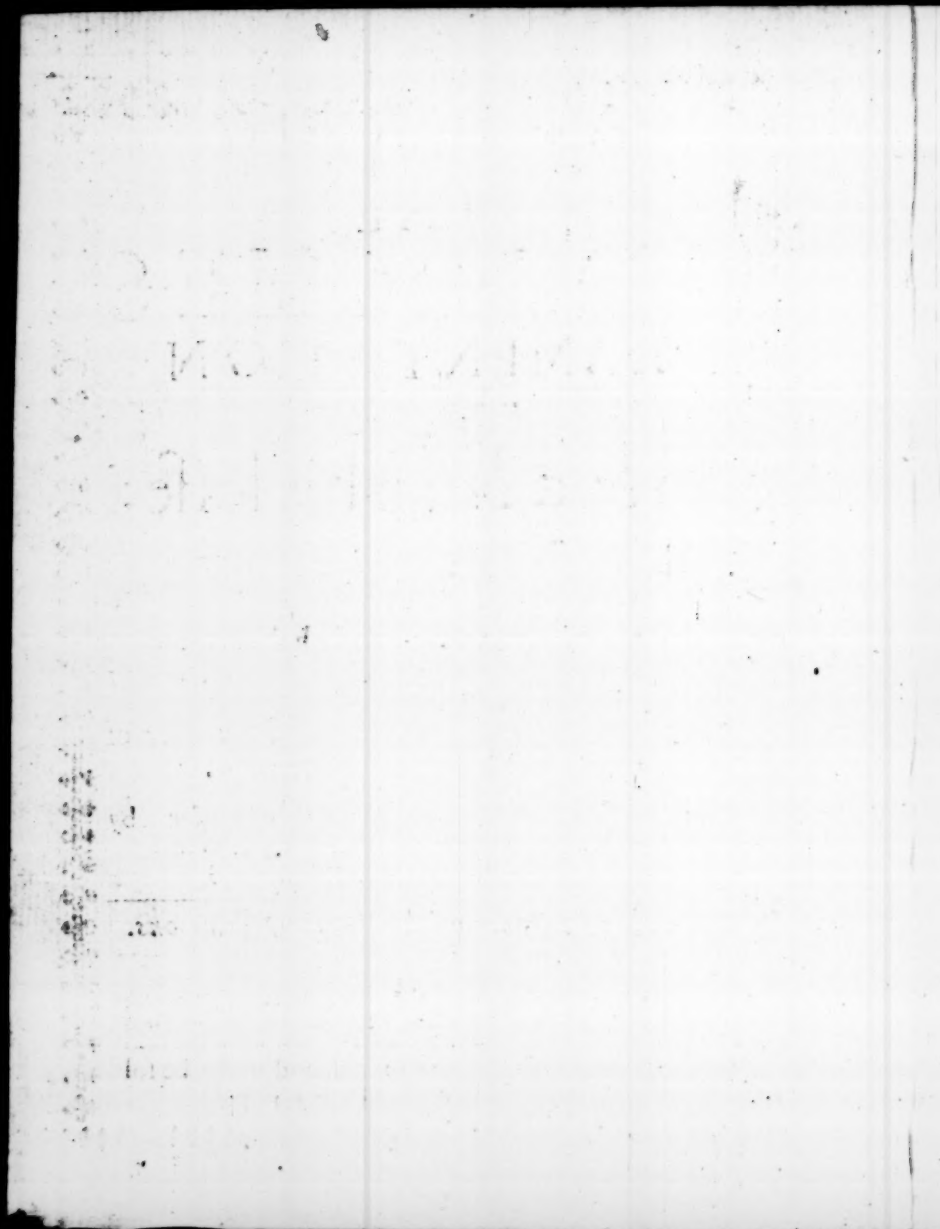
Preached in the Abbey-Church of *westminster*, by
Stephen Marshall, B.D. Minister of Gods Word
at *Fenching-field* in *Essex*.

Published by Order of the House of Commons.

Esq. 57. 1.

*The righteous perisheth, & no man layeth it to heart: and merciful men are taken
away, none considering that the righteous is taken away from the evil to come.*

London, Printed for *Stephen Bowtell*, and are to be sold
at his Shop in *Popes head Alley*. 1644.





To the Right honourable
THE
Lords and Commons
assembled in Parliament:

Right Honourable,



*His plaine piece, which (were it
worthy) should bee sacred to this
excellent Man. memory, comes
now also devoted to your service:
It should have been his picture,
but becomes your possession; and let it be inter
rupted, and that by your fourfold interest*

1. *In himselfe, whilst he lived, every one of
you deservedly esteeming him as a Friend, a Bro-
ther, if not a Father.*

2. *In his losse, (or rather yours of him) which
because I cannot describe, I waile over with si-
lence.*

3. *In the worke wherein hee lived, and by*

The Epistle Dedicatory.

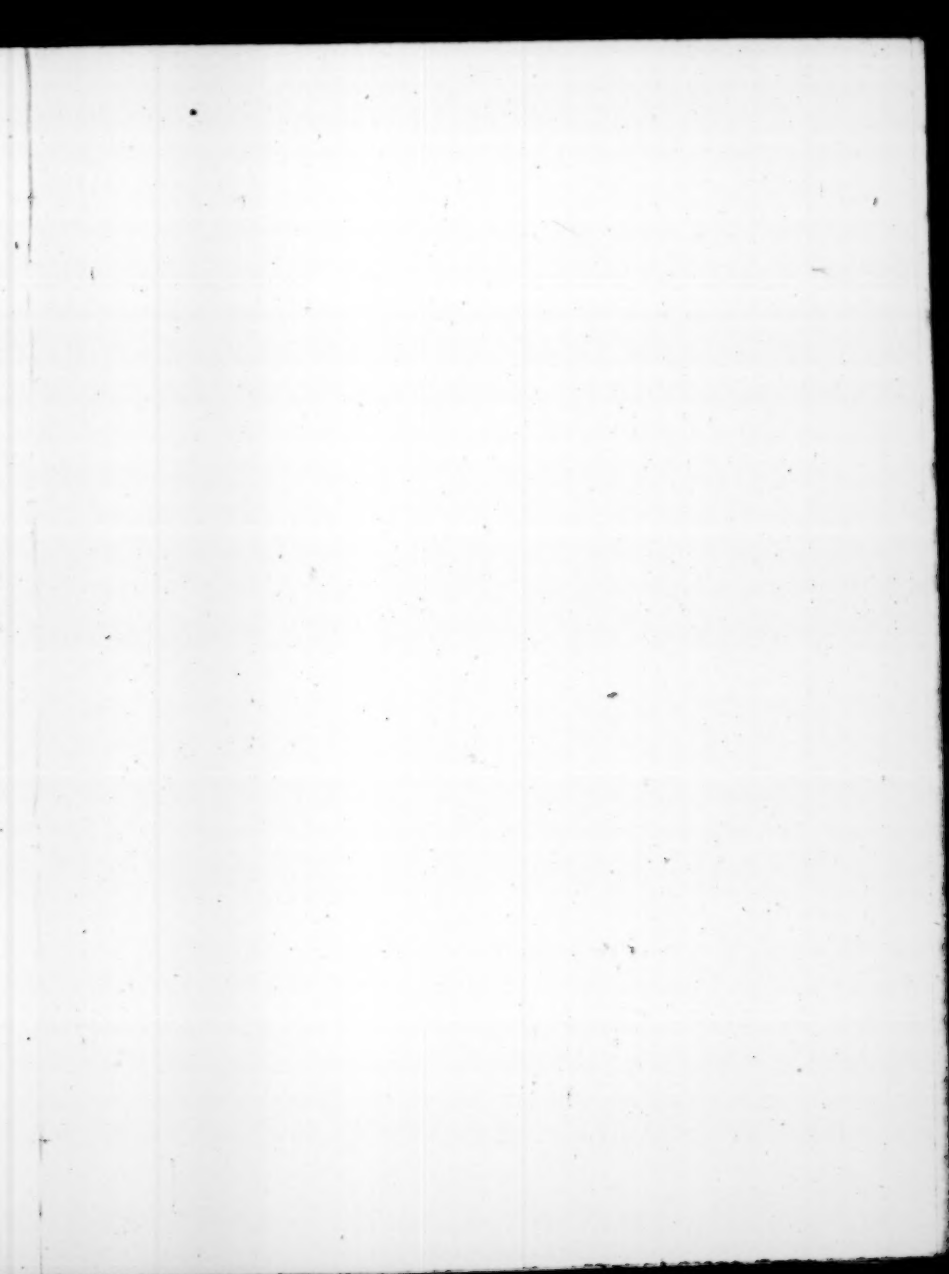
which he dyed ; which was not so much his as yours ; or, yours, as your Countries, your Gods : in which he laboured so much, that he died the sooner, that you might have his better helpe toward the finishing of it, who (through the mercy of God) live longer.

4. In this meane Sermon, which by your command comes to publike view, and therefore craves patronage in your favourable acceptance : The Lord make it yours by a greater right ; even by making the commands delivered in it to be so ingrafted in your hearts, that you may all not onely with him be cast into the same mold, but that his Spirit may be so doubled upon you all, that you chearfully and without fainting may beare whatever remaining heat and burden of the day ; and at last come to the same blessed evenings-reckoning, rest, and reward in everlasting life. So prayeth daily

Your most unworthy Servant,

in, and for Christ Iesus,

Stephen Marshall.





Die Veneris, 15 Decembr. 1643.

I*T is this day Ordered by the Commons assembled in Parliament, That Master Solicitor doe returne thanks to Master Marshall, for the great paines he tooke in his Sermon preached at the Funerall of Master Pym, a worthy Member of the House of Commons; and to desire him to print his Sermon. And it is Ordered, that no man presume to print this Sermon, but whom the said Master Marshall shall authorise under his hand-writing.*

H. Elsyng Cler. Parl. D. Com.

I doe authorise Stephen Bowtell to print this Sermon.

Stephen Marshall



A
S E R M O N
P R E A C H E D

BEFORE THE

Right Honourable, the LORDS and
COMMONS, and the Reverend Assembly of Di-
vines at the Funerall of JOHN PYM
ESQUIRE.

Right Honourable and beloved, Should a *stranger* Introduction.
behold the face of this Assembly, and see the Ho-
nourable Houses of Parliament, and the Reverend As-
sembly of Divines, and such a great confluence of per-
sons of all ranks and qualities, in this *mournefull posture*,
they would say as the Inhabitants of *Canaan* did, when
they saw the mourning for old *Jacob* in the *floare of*
Arad, *This is a grievous mourning to England*; and
would certainly enquire, *what Prince? what great man*
is this day fallen in our Israell? But *you*, who knew
the worth of this excellent person, whose shadow lies
here before you, doe rather wonder that all faces are
not covered with blacknesse, and all bodies with sack-
cloth, and come hither so fully prepared to mourne,
that you even long till something bee spoken of him,
that you may ease your hearts a little, though it bee
with weeping. But stay a while (I beseech you) till I
first deliver an errand from *God*, the ground whereof
you shall find, *Micah* the seventh, the first and second
verses.

B

MICAH

MICAH 7. 1, 2.

Woe is me, for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage. There is no cluster to eat: my soule desireth the first ripe fruit.

The good man is perished out of the Earth.

The Text explained.



This Text, and two or three verses following, contains a sad complaint of the Prophet in the Churches name, of the small number of the good, and the great multitude of evill men in the dayes wherein he lived. The paucity of good men is set downe in an elegant comparison: they are as the scatterings after the In-gatherings of the summer fruit, as the grape gleanings after the Vintage, here and there a berry in the top of a bough, not an whole cluster any where left to eat. She needed full clusters; the worke she had to doe required many able hands, and gracious hearts. There were clusters enough of vile ones, whole boughes, whole trees, whole hedge rowes of such were to be found every where. Every Family, every street, Town, and City abounded with them. There were Princes that were oppressours, Judges who received bribes, great men uttering their mischievous desires, a world of people who lay in wait for blood, who could hunt every man his brother with a net, that could doe evill with both hands earnestly, the best of them as a briar, the most upright sharper then a thorne hedge; but such a thin scattering of men willing and fit for the service of God and his Church, that if one searched as diligently as Diogenes did in Athens at noon day for an honest man, hee was hardly

hardly to be found. But how comes the Church to be thus empty? had she never any better store? O yes! *Verf. 2.* she had precious Sonnes, comparable to fine Gold; She had Nazarites, purer then Snow, whiter then Milke: At the first she had her Iudges, that were upright and wise; her Prophets, that taught them the feare of the Lord; her Priests and Levites pure, who bore the Vessells of the Sanctuary: she had her mighty men, and the men of warre; the honourable man and the Counsellor, the cunning Artificer, and the eloquent Oratour: She had every place furnished with men of renown, the Throne, the Campe, the Senate, the Colledge, the City, but in her greatest need they were well nigh all gone. How gone? Were they apostatised? had they voluntarily left her? No neither; but even perished, cut off before their time, and for these things she weeps, her eyes run downe with teares, and she cries out, *Woe is mee, because the comforters which should refresh her soul are removed farre from her.* O England, England, I see thy woefull face in this Glasse: this Text holds out a type of thy sad condition. But I proceed to the words, *Woe is me, the good man is perished out of the earth.* Wherein observe these two things. First, *The state and condition of the Church in this Prophets daies, The good man is perished out of the earth.* Secondly, *The Churches sensiblenesse of her present condition, Woe is me for it.*

The words need no great *explication*, only let us enquire what is meant by the *good man*: Secondly, what by the *good mans perishing*.

By a *good man* in the *largest* sense is meant a godly man, a holy man, a righteous man, but more *stricktly*, here a *good man* is an *usefull man*, such are *instruments* of good

Heb. 10. 3.

2 Chron. 24.

Act. 11. 24.

Gen 3. 19.

to others, such as are good *Magistrates*, the pillars of a State, who execute judgement and justice in the gate: a *Mordecai*, who seeks the wealth of his people, and procures peace to all his seed. Or good *Ministers*, such an one as *Jehojada*, who did good in *Israel*; such an one as *Barnabas*, a good man and full of the holy Ghost, by whose Ministry much people were added unto the Lord. A good Father in a Family; as *Abraham*, who teaches all his children the feare of the Lord: Thus some interpret that place, *Rom. 5. 7. Scarcely for a righteous man will one dye, yet peradventure for a good man some would even dare to die*: that though they would hardly die to excuse an ordinary man though godly, yet some eminent usefull man, they would not onely with the *Galatians* pluck out their eyes, but lay downe their lives for them.

Prov. 14. 32.

Secondly, what by *perishing*; how the good man may be said to *perish*. You know to perish in the common acceptation is taken in the worst sense, to be cut off from the Land of the living by the hand of God in wrath and fury, and their soules cast for ever into the pit of Hell; but thus the good man *perisheth* not; though the wicked be driven away to Hell in his wickednesse, yet the righteous hath hope in his death. But here to *perish*, and elsewhere is to dye immaturally, unseasonably, to bee cut off from the place where they were usefull, and could ill be spared. Many excellent lessons doe these words hold forth unto us: As first

The Prophet makes the Churches condition his own, with *Aaron* bearing them on his shoulders, on his brest-plate, yea in his very heart. If it be ill with the Church, you may discern it in his countenance, heare it by his speech. If well, by the cheerefullnesse of his spirit

spirit. If they be afflicted, he mournes; if they rejoyce, he is cheerefull with them.

Secondly, the Prophet observes all his people, whose faces stand towards *heaven*, who looke another way; who are Saints, who are Children of *Belial*; is diligent to know the state of his flock.

Thirdly, that it is no new thing to find in the Church of God, *many evill, and few good*; in Gods field, *many tares, little good Corne*; in his Barne floor, *much chaffe, and little wheat*; in his great house, *many Vessels of dishonour, and few of honour*; *many stones, few precious stones*; in his drag-Net abundance of weeds, *many bad Fishes, and few good ones*; in his Vineyard, *many wilde grapes, and few right Grapes*.

Fourthly, And this also; that even those few Godly men, which are the Churches Treasure, are subject to Death, even immature and untimely death, as well as others. But I passe over all these, with a bare mention of them; and confine my selfe to these *two Observations*, as most cleerly held forth in the Text, and suitable to this sad meeting.

First, that *the most excellent and usefull men, are often taken away, when the Church could ill spare them*. The Church at this time did abound (as wee also now doe) with Sons of *Belial*, compassed about with many Enemies, and therefore needed the first ripe fruits, many choise Instruments, and yet those very few Shee had were now taken away; *the good man is perished out of the Earth*.

Secondly, that *when God doth this, it is a matter of sad lamentation; woe is mee*, the good Man is perished, &c.

The first of these, that *God often takes away choicest men*, Doct. 1.

God oft takes
away usefull
Instruments;
and proved
1. by Exam-
ples.

2 King. 13.

Mal 4. ult.

Men more precious then Gold, then the fine Gold of Ophir, when the Church hath greatest need of them, hath, (alas!) abundance of sad evidence; A whole Cloud of Witnesses might easily be brought in: A large Catalogue of Examples. *Abel*, the first Flower that ever grew in the Lords Garden, crop't off as soone as blowne, and in him all the seed of the Woman devoured by the seed of the Serpent; slain by the eldest sonne of reprobation; So *Moses* and *Aaron*, when the *Israelites* were to take possession of the Land of *Canaan*, to root out thirtie Kingdomes, to set up both Church and Common-wealth, these long experienced and able Leaders, Prince and Priest, taken off in the very beginning of the work, and all seem to be left to raw heads and hands, that know not how to manage it: so *Elisha* the man of God fell sick and died, when in the judgement even of a wicked King, he was all the Chariots and Horsemen of *Israel*, all the strength they had left: So *Iosiah*, that rare and excellent Prince, who seemed to be created as a new Star, purposely to shine in those darksome times, cut off in the midst of his work, for whose death *Jeremiah* composed the whole book of the Lamentations: And in the Christian Church, in the beginning of it, when all the World was to be subdued to the faith of Christ, The Harvest very great and the Labourers but few, *John the Baptist*, a greater Prophet then whom was never borne of a woman, comming in the spirit and power of *Elias*, to turn the heart of the fathers to the children, and the heart of the children to the fathers, and the disobedient to the instruction of the wise, taken away violently, after but two or three years work, whiles he was making ready a people for the Lord:

James

James the brother of *John*, one of the Pillars, one of the chief Apostles, cut off by the sword, and *Stephen* a rare man, full of the Holy Ghost, whose wisdom and spirit the enimie was not able to resist, exceedingly fitted to convince the *Jewes*, and to prove that *Iesus* was the very Christ, suddenly taken off, and knocked on the head in a popular tumult and commotion: And now of late, our *Edward the sixth*, another *Iosiah*, when this Land had been long in bondage unto *Antichrist*, overwhelmed with the darknesse of Idolatry and Superstition, and seemed to be purposely raised up to bring light and salvation to this desolate Land, while he was preparing this wilderness to be the Lords fruitfull Vineyard, planting it with the choicest Vines, and setting up a Wine Presse in the midst of it, walling it, and fencing it about, after five or sixe years labours, suddenly snatched away. So the incomparable King of *Sweden*, brought over the Baltick Sea by the hand of God to restore the ruines of *Germanie*, travelling in the greatnesse of his strength, and working little lesse then wonders for two or three yeares together, and drawing the eyes of all men towards him, as the man that should undoubtfully have delivered that woefull Countrey; in a moment this bright Sun set, soon after his rising: Yea, since this very Parliament, when there was never more work nor fewer hands; Religion to be reformed, Liberties to be recovered, great offenders to be punished, and all the Gates of Hell opened to hinder us, to devoure us, yet of those few how many of our choicest Nobles, Parliament men, souldiers and Ministers, hath the hand of God deprived us of? But what need we seek for more examples, when our blest
Fed.

Esa. 53. 8. fed Lord and Saviour Iesus Christ was himself cut off from out of the Land of the living, when he had not attained the one half of the age of man.

By Reason. This is one of the Lords strangest works, a worke wherein his enemies often rejoyce, and his people mourne, the reason therefore should diligently bee sought out; in which enquiry wee shall find, that he, whose works are all done with unsearchable wisdom and for excellent ends, doth hereby first provide for his owne glory, and that manie waies.

His Power. As first, he often takes away instruments, that it may be known that his Church and Cause is not supported by them, but by himself alone; that the Pillars of the Church are not borne up by any created strength, but by him, *who measureth the water in the hollow of his hand, and weighs the Mountaines in the Scales, and the Hills in a Ballance;* that men may know, *when the youths faint and be wearie, and the young men utterly fall,* the most active and able Instruments brought to nothing, yet the Church is *carried in his bosome,* and by him alone shall *renew its strength, and mount up with wings as an Eagle, run and not be wearie, walke and not be faint.*

Esa. 40. Secondly, to set out his wisdom and the abundance of spirit, in providing varietie of instruments: he purposely takes some away to make way for others, as in the frame of the world the varietie of the creatures indued with their severall abilities doe all serve for the beauty and good of the Vniverse: and thereby set forth the wisdom as well as the power of the *Creator;* so here *Moses* shall have one part, *Ioshuah* another; And *Ioshuah* shall do as excellently in *Canaan* as *Moses* in the *Wildernesse*, he shall honour God as much in the *Milite-*

ry part, as the other in the legall: *Elisha* a young man shall convince *Iob*, and compell him to give glory to God, when other wise and gracious men, much older then his father, had long wrangled with him to little purpose: *Elisha*, who powred water upon *Elijahs* hands, shall work more miracles then his Master did: yea, Christs Apostles shall doe greater works then he himself did, that the world may know that he hath abondance of the spirit. Other Kings and Princes are compelled to preserve their chief Instruments, because when they are gone they know not where to find a supplie, but God (as he needs none so) when he pleaseth to use any, can raise up stones to be children, and children to doe the worke of men, and yet all the se empty Pipes, further then he fills them, bubbles, easily broken, further then he supports them. And that is the first reason.

Iob. 14. 12.

Secondly, As for his own glorie, so herein hee also provides for the good of his owne people, his owne I say, both them that are thus cut off, and them that remaine behind. First, of them who dye, for they are henceforth freed from their labours, from the body of sin, from the cohabitation of it, the molestation of it, & the too often prevailing power of it, from the fierie darts of Sathans temptations, from the conversation of the wicked, from their oppositions, persecutions; from the worlds allurements on the right hand, and afflictions on the left hand, from all these they are delivered, with which hitherto they had bin vexed; yea and oft times taken away from greater evils to come, and they also enter into rest, receiving the full recompence of all their labours, not onely what they have actually done, but even what they were resolved and prepared to doe

2 For the good of his own, of them who dye.

sa. 57.

if God had been pleased to employ them any longer in his service.

2. Of them
who live.

Secondly, for the *good of them that live*, (though this seem most unlikely) who shall lose nothing by cutting the pipes whereby mercies are conveyed, as long as the fountaine of power and goodnesse remaines ietire in God himselfe, who can and will issue it out by other waies and meanes, to as great advantage of his people: yea, I say, he makes them *gainers* by it, and that severall waies.

Deut. 34. 6.

First, He hereby cures them of one of the most dangerous evils which his people are or can be guilty of, and that is, setting up the instruments of their good to be Idols in their hearts, which they are extream prone to doe; and for this very cause doth the Lord often break these bubbles with the touch of his finger, that his people may thinke of them no otherwise then they are, and for this very reason some thinke the Lord buried the body of *Moses*, and would never let the people know where his grave was, because he foresaw that they would be ready to worship his dead body.

Secondly, hereby the Lord doth *humble* his people, and *awe* them with the feare of his wrath, making them sensible of it, in these heauey stroakes, and *quicken* them more up to *prayer*, and *serious seeking* after himselfe, as this Church doth in this place; Voe is me, the good man is perished, the Princes, the Judges, the Nobles &c. are all naught, none to be trusted, neither Wife, nor Father, nor brother, ver. 7. then followes, *therefore will I looke to the Lord, I will wait for the God of my salvation, my God will heare me.* And this lesson

son the Lord taught his people by *Josiah's* death, *Lament. 5. ver. 16. &c. The Crown is fallen from our heads, good King Josiah is dead. Woe unto us that wee have sinned, for this our heart is faint, for these things our eyes are dim, but thou (O Lord) remainest for ever, thy throne from generation to generation. Wherefore dost thou forget us for ever, and forsake us so long time. Turne thou us, O Lord, unto thee, and we shall be turned.* Now this is one of the greatest blessings in the world, to be put into such an humble, penitent, praying, seeking temper as this is, his death which can procure this is like to be more advantageous then any mans life.

Thirdly, Hereby the Lord makes his Church more sensible of his power, goodnesse, and faithfullnesse, when they shall find all these constantly continued, even when the instruments are taken away. Thus *Moses* the man of God taught the people upon the meditation of all the Sons of men returning to dust, to stay themselves wholly upon God, who was their dwelling place in all generations, from everlasting to everlasting, a God all-sufficient.

Thirdly, though he doth this for the good of his owne glory, and the good of his owne Saints, both the living and the dead, yet hereby he makes way for his wrath upon others, who injoied them, and either opposed them, or under-valued them, or improved them not as they might have done, this God threatens, *Isa. 57. The righteous perisheth, mercifull men are taken away, none considering that the righteous is taken away from the earth to come: by their removal the Lord opens the Sluces to his judgments; as men pluck away the props or Pillars of an house when they are willing it should fall downe, as in*

3. For judgment and wrath upon others.

Noahs time, as soon as God had housed him in the Arke, he presently sent in the flood upon the World of the ungodly: and in Lots time, as soon as the righteous man, vexed with the unclean conversation of Sodom, was removed from them, presently God rained fire and Brimstone from Heaven, and destroyed those five Cities: thus was it in Josiabs time, as soon as he slept with his fathers, all that fierce wrath of God wherewith his anger was kindled against Judah and Ierusalem, which was kept in all the while Josiab lived, brake out to the removing of Judah and Ierusalem out of his sight.

Give me leave now to make a brief application of this: First, Is this so, doth God often times take away the most usefull men, when his Church hath most need of them; then let all the Church learn never to rest on men, how excellent so ever. I begin with this first, because it is our great and generall sinne, that we either vilifie or despise all Gods instruments, either respecting them lesse or more then God will have us: if God give us any precious jewels, we deal as the Israelites did in the wilderness, turne our golden Eare-Rings into an Idol, and thereby change our glory into our shame and misery, offering infinite injury unto God, who gives us these meanes to use, but not to depend upon; to bring us neerer to him, not as we sinfully make them occasions to draw us further from him; this is a very great sinne, whereby we lose the taste of Gods goodnesse, while wee choose to respect the stream rather then the Fountain, and even take our heart off from God, and stay too much upon the creature, making our comfort to ebbe and flow according as these weak props doe break or hold, and even compell God to deprive us of them, as Ezekiah used

used the Brazen Serpent, reserving it in an honourable shrine so long as it was but looked upon, as a monument of Gods deliverance; But when once they went a whoring after it, he brake it in pieces; and that they might know, it was but *Nehushtan*, a piece of Brasse: thus doe we break our staves in leaning too hard upon them. It is confidently reported that the King of *Sweden* a little before his death told some inward friends, that he verily feared God would not use him long, because the people attributed more to him then was due to a mortall man; and I feare this sinne costs us deare at this day, we have over-valued our Parliaments, our Armies, our Treasures, our interests in the hearts of the people, leaned too much upon them, looked too little unto God, who hath therefore brought us low in most of these. To my owne knowledge, some good men have said of some choise Instruments, whose hearts were right with God, and zealous in his cause, *These are the men who must do the deed*; God will certainly deliver us by their hands: Who when they have heard of the sudden and unseasonable cutting off of those men, have bin forced to lay their hand upon their mouth, and to say, *What fooles are we to expect any great things from Man*, whose breath is in his Nostrils. God hath sadly broke all our carnall confidence, some excellent men he hath took away by death; some, whom we over-highly valued, have beene permitted to discover the falsnesse of their own hearts; others, little lesse then blaited by peoples *mislake*, although their hearts remaine upright to God and his cause. And I verily fear, lest our relying too much upon the assistance of our brethren from *Scotland* by their Armies, may more prejudice theirs and our successe,

then the strength of the *Enemies* can do. Let us therefore be perswaded in the feare of God, to *use* men, as Gods instruments, but *build* nothing upon them, lest our expectation prove that of *Cesar Borgia*, who built infinite projects upon his interest in the Pope, and when newes was brought him of the Popes sudden death, cried out, This I never thought upon, now my designs are all lost! Certainly, whoever looks for much from men, how excellent soever, will prove like men who go to lotteries, with their head full of hopes, and returne with their hearts full of blankes.

Use. 2.

Let therefore every one whom God hath fitted for any service, *doe what their hand findes to doe with all their power*: this is Solomons counsel, *Eccles. 9.* and upon this verie ground, whatsoever thy hand findeth to doe, doe it with all thy might, for there is neither worke, nor device, nor knowledge, nor wisdom in the Grave, whither thou goest; as if he should have said, thou knowest not *how long* God will use thee, lay not up thy Talent in a Napkin, thy Master may suddenly call thee to an account for it. This made our *blest Lord* take so much paines, *Iohn 12. & 13, 14, 15, 16, & 17, Chapters*, delivering all that excellent matter in one evening; because hee was to leave them the *next Day*; This made *Paul* continue his Preaching at *Troas* untill mid-night, because hee was the *next Morning* to bee gone from thence: this very Argument was thought upon and applied by our *blest saviour* unto himself, *Iohn 11.* who when his Disciples would have perswaded him not to hazard himselfe among the *Jews*, who lately sought to stone him, answered, *Are there not twelve houres in the day, must I not doe the worke of him who sent me, while it is called*

to day, when night comes no man can work: God hath fitted thee with many *Excellent Talents*, with *Wisdom*e and *Vnderstanding*; with place of *Office* and *Authority*; with *interest in Friends*, with *strength of Body*, and *courage of Spirit*, and by all these put some beames of his owne excellency upon thee, which is the greatest favour in the World: To be a usefull man, is at least equall with being a saved man; ply this work diligently, doe as it is recorded of a famous Minister, who wrote upon his Study doore, *Minister verbies, hoc age*; Thou art a Minister of the Word, attend to this worke; and thinke often how uncomfortable it would be to thee, if God should take thee off in the midst of thy race, when thou hast burnt out much of thy Candle in play, wherein thou shouldest have done much of thy Masters worke. And Secondly, let the thought of this keep thee from being high minded, thinke not *too much* depends upon thee, it may bee thou imaginest what great need the Church or State, the City, Parish, or Family, hath of thee, or thy *parts* and *abilities*. Suppose they have, are these things *thy owne*, are they not thy *Masters Talents*, for which thou must be countable, and for which thou wilt be condemned as a Thiefe, for withholding that which was *their due* and *none of thine*; but I tell thee, God hath no need of thee, *thou art obliged to him* for using thee, he is not *obliged to thee*; he can do his work without thee, and raise up them whom thou thinkest meanly of, to doe greater things then thou canst imagine: therefore whatever hee pleases to imploy thee in, bee faithfull in it, follow his businesse, and do it diligently, and with an humble heart.

Thirdly, doth God often take away the choicest *In- 1763.*
struments

struments of our good after this manner, then let all learne to *make use of them, and improve them to the best advantage while we have them:* this our Lord teacheth upon the same ground, *John 12. 35.* when his hearers had propounded a needlesse question, how he could say *Messiah* should be *lifted up*, that is, *crucified*, whereas the Scripture saith, that Christ abides for ever, instead of giving a solution to this doubt, he replies, *Yet a little while the light is with you, walke while you have the light, lest darknes come upon you:* as if he should say, you *frivolously* lose your time in making no better use of the light which shines among you, which is given you for another end, even to guide you to doe that work which alone is necessary; to get sound evidence of your being children of the light; to enable you to lead Gospel lives, under Gospel light, you spend your time in needlesse questions, and neglect this which most concernes you, as if it were in your power to doe it at your leasure: but be not deceived, this *Market* will not long last, after a little while the Gospel will be taken from your Nation, and whoever then is to seek in this great work, will miserably wander in the darke, and lye down in sorrow. Let me therefore perswade you to give all diligence while this light shines, to get your calling and election made sure. Thus Christ there presseth it upon his hearers, and let us urge it upon our own souls, neglect no opportunity of drawing out from good and usefull men, what God hath put into them for our good, because we know not how long they shall abide with us: If any of us have any choice or excellent book which is our owne, we commonly read it at leasure, now and then a leaf or two, but if it be borrowed, and we know not how soon the owner may call for it, we sit up *night and day*, till we have gathered all the flowers out of it; thus

thus did *Elisba* the servant of *Elias*, when he once knew that his *Master* was shortly to be taken from him, he would not part a moment from his presence, but endeavoured earnestly to get as much of his spirit as was possible: O, if this wisdom were in us! that considering the Prophets, and other servants of God, doe not live with us for ever, we might use them as *Iacob* did the *Angel*, not let them depart till we have got our blessing from them.

Fourthly, but above all, because the most useful men are *1st 4.* often taken away in an ill time from us, let us make sure of God, whose yeares, power, goodnesse, faithfullnesse, and truth, never faile, but are alwaies present and everlasting helps in time of trouble: this use the Lord teacheth his people upon the same ground, *Psal. 146. 2.* Put not your trust in Princes, nor in any sonne of man, in whom there is no help; his breath goeth forth, he returnes to the earth, his thoughts perish: but happy is he which hath the God of *Iacob* for his God; whose hope is in the Lord his God, which made heaven and earth, the Sea and all that is therein; which keepeth truth for ever: the Lord shall raigne for evermore, even thy God, O *Sion*, unto all generations: This use the afflicted Church made of it, *Isaiah. 63. 18.* When they had considered the daies of old, and how all instruments and means of mercie had but their time, and how the Lord was alwaies the same, they sit down with this meditation, Doubleesse, O Lord, thou art our father; though *Abraham* be ignorant of us, and *Israel* acknowledge us not, wee are past receiving any benefit from them, thou O Lord art our Father, our Redeemer, thy name is from everlasting: This use did *Asaph* also make of it, *Psal. 73.* when he had considered not onely the worlds

vanity, and worldly mens vanity, but the vanity of what-
 ever earthly thing was most like for to comfort him; his
 flesh failed, and his heart failed: and how that the Lord
 alone was the strength of his heart, and his portion for ever;
 he concludes all with this, ver. 28. *It is good for mee to
 draw nigh to God, and put my trust in the Lord God.* And ve-
 rily, so long as we are strangers to this, wee shall be as
 Saint James his double-minded man, *unstable in all our
 waies*; as the *weeds*, which are driven every way where
 the *ebbing and flowing Sea* doth carrie them; and as the
 topps of Trees, which are driven with every wind, this
 way and that way: but if once we had learned to make
 the most high our stay and strength, to trust in the Lord Jeho-
 vah, we might possesse our souls in perfect peace; for in
 the Lord Jehovah is everlasting strength: We might bee
 as a Rock in the midst of the Sea, not moved with any
 tempest; as Mount Sion, which cannot be removed, but stan-
 deth fast for ever. Now what argument could be a great-
 er spur to this, then to know the brevity, vanity, instabi-
 lity, of all other helps; look upon whatever is deare,
 and thought to be advantageous to thee, without which
 thou knowest not what to doe; thy father, husband, Pa-
 stour, friend, estate, life, &c. of all these thou must ac-
 knowledge, they are but grasse, the glory of them is but
 like a flower in the field: but in God thou maiest find all
 the same things sufficiently, eminently, everlastingly; an ever-
 lasting Father, an everlasting Husband, an everlasting
 Friend, an everlasting Sheepheard, an everlasting Porti-
 on, an everlasting Life. Let thy soule therefore waite
 upon the Lord, make him thy onely helpe and shield;
 let thy heart rejoyce in him, and trust in his holy name
 alone, and let thy mercy O Lord be upon us all, who desire

Esa. 26.
 Psal. 125.

to feare thy name, and to hope in thee alone. And thus much of the first observation, That God often deprives his Church of most usefull men, when they could ill bee spared. The second followes, which is,

That when God doth take away such usefull instruments, *Do A. 2.* it is a matter of sad lamentation: for prooffe hereof wee have first God himself requiring of it; 2. Examples of the Saints practising; thirdly, strong Scripture-reason enforcing it. First, you have God himself so far calling for it, that in *Esaiah 57.* hee charges it upon them as a great sinne, and the fore-runner of a great judgement, that the righteous dye, and mercifull men are taken away, and no man considers it. Secondly, we have plenty of examples, the whole Church crying out, *Psal. 12. helpe Lord, for the Godly man ceaseth: for the faithfull faile from amongst the children of men.* You all know the great lamentation made at the death and buriall of old *Jacob*; at the death of *Moses*, of *Samuel*, of *David*; especially at the untimely death of good *King Josiah*, how all *Judah* and *Jerusalem* mourned for him; how *Jeremie* the Prophet lamented for him, and all the Singing Men, and Singing women, spake of *Iosiah* in their lamentations to this day: and made it an ordinance in *Israel*, & behold their lamentations are written in the book of the Lamentations: in so much that the greatest mourning that ever should be in the world, is by the Lord compared to the mourning of *Hadadrimmon* in the valley of *Megiddon*, which was the bitter lamentation of the Church at *Josiah* his death: so in the 24. of *Esaiah*, you shall find, that among the songs that were heard from the uttermost parts of the Earth; even glory to the righteous, rejoycing in that remainder of Godly men, who were found amongst them, the

1. God requires it.

2. The Saints practising it.

Gen. 50.

Deut. 34.

2 Chron. 35.

24. 25.

Zechar. 12.

Is. 24. 13. 16

Church cryeth out, *My leanneſſe, my leanneſſe, woe unto me,* becauſe the good men were but as the ſhaking of an Olive-tree, and as the gleanings Grapes when the Vintage is done: And when the Martyr Stephen was ſo barbarouſly murdered, when devout men carryed him to his Buriall, *they made great lamentation over him.* The

Act. 8. 2.

time would faile to name particular inſtances: I will adde but one more, of a King, and hee none of the beſt; *to aſh the King of Iſrael,* who when *Eliſha was fallen ſicke of his ſickneſſe whereof he dyed,* came downe unto him, and wept over his face and ſaid, *O my Father, my Father, the Chariot of Iſrael, and the horſemen thereof.*

2 Kin. 13. 14

3. Scripture-
reaſon infer-
reth it.

Thirdly, wee have alſo ſtrong reaſon out of Scripture to enforce it.

1.
Because God is
then diſpleaſed.

Fiſt, in regard of God, there is required ſorrow, fear and trembling, at ſuch evident *manifeſtation of his wrath* in theſe remarkable judgements. When *Nadab and Abihu* fell untimely by fire, which iſſued out from the Lord, and devoured them, though they dyed in and for their ſinne, yet being the Lords Priests, from whom better things might have been expected, God commanded that *the whole houſe of Iſrael ſhould bewaile the burning which the Lord had kindled:* Aſſuredly if God would have the death of theſe men lamented (in whoſe fall his diſpleaſure was manifeſted, not againſt his people, but againſt themſelves onely) much more doth he expect it when he taketh away our jewells, our comforts, our meanes and instruments of good; not in wrath to them who die, but in ſore diſpleaſure to us who remaine alive: when our heavenly Father thus *ſpitteth in our faces,* ſhould we not be humbled and aſhamed before him?

Levit. 10. 3

Secondly,

Secondly, From the honour due to them who are thus taken away. God threateneth in his word, that the name of the wicked shall rot, but the memoriall of the just shall bee blessed: the righteous shall bee had in everlasting remembrance: now it is one great degree of rottenness to the name of the wicked, as to live undesired, so to die unlamented: which was *Ichojakim* his portion, 2. Because the dead are eternally buried. Psalme 122. *Ier. 22 18.* concerning whom thus saith the Lord, they shall not lament for him, saying, Ah my brother! or, ah my sister! They shall not lament for him saying, Ah Lord! or, ah his glory! He shall be buried with the buriall of an Asse, drawn and cast forth beyond the gates of *Ierusalem*. But now this is a great glory and honour which God putteth upon his servants, to have their death honoured with the sighs of his mournfull people, and embalmed in their teares. Was it not a great honour to the *Patriarch Jacob*, to have all the *Princes and Nobles of Egypt*, and all the *Elders of Israel*, lament his death threescore and ten dayes together? Gen. 50. Was it not a great honour to *Abner*, to have *David* and all his people following the Beere, lifting up their voices and weeping over him, & saying, dyed *Abner* as a fool dieth? &c. Was it not a great honour to *Elisba* the Prophet, to have the *King of Israel* to acknowledge that the *Chariots and Horsmen of Israel* all fell in his death? 2 Samuel 3. The like may be said of all mentioned before, and of *Dorcas*, about whom the *Widdows* stood weeping, mournfully shewing her Coats upon their Backs. Acts 9 39 I have read of *Lewes* the eleventh, King of France, that he counterfeited himselfe to die, to try whether his death should be honoured with the tears of his Court: and somewhat to this purpose, of *Pavlus Emilius*, whose Son died just when he was himself to triumph; that hee more joyed to see their mour-

ning for his Sonne, then in all the other glory of his Triumph: *nature* in these men did draw them to breath after that, which free Grace casts-in to them even in this World, who do worthily in the service of God, besides their eternall reward in heaven: that as they are *desired in life, so they shall be lamented at their death.*

Thirdly, in regard of *our selves*, there is then great cause of mourning in divers respects: First, because we are hereby deprived of so many means of our good, of their counsell and direction; the lips of the righteous feed many, and disperse wisdom and knowledge: their examples are as a tree of life; they are the lights of the world, their very presence every where a blessing: they are a blessing in the midst of the land, where-ever they goe God is with them; God will give Kingdomes for their ransom; hee'll rebuke the devourer for their sake: they may stand in the breach, to turne away Gods wrath, when it's ready to breake-in to devour people: they may run with their Censers, and stand between the dead and the living, and make an atonement for a whole Congregation when wrath is gone out from the Lord against them: the innocent men may deliver the Iland, and it is delivered by the purenesse of their hands: they are the very chariots and horsemen of the places where they live; their Prayers are exceeding powerfull, which can open and shut heaven it selfe. What is it that the God of mercy will deny to their prayers, who saith, *Aske me of things to come, concerning my sonnes, and concerning the worke of my hands commande me?* In a word, they are very store-houses and granaries of good to the places where they live; fruitfull trees, affording both food and shelter, the only excellent men of the world, they are wholly medicinable: and should

3.

Because we our
selves are here-
by endamm-
ged.

Pro. 10. 21

Pro 15. 7

Mal. 3

Psalm 106

Num. 16. 46

Iob 22.

Iam. 5. 17 18

Esa. 45 11

should not such a losse as this be felt and lamented?

Secondly, And as their death deprives us of much good, so it often presages and prognosticateth wraith to come upon those they leave behind, *Esa. 57. The righteous perisheth, and no man layes it to heart; mercifull men are taken away, none considering that the righteous is taken away from the evil to come.* So it proved in this place, *The good man is perished, the vile are left behind; then followeth, vers. 4. The day of thy watchmen and thy visitation cometh, now shall be their perplexity:* It's true, as I said before, to them who are godly, the Fountaine remaines when the Pipes are cut; and there is ten thousand times more cause of joy in their God who lives, then of sorrow for their friends who die; but to others it's a sad prediction, that when God makes up his Jewels, and carries them away, he hath a day coming that shall burne as an Oven, and all the wicked shall be as stubble, that it shall leave them neither root nor branch. And indeed they are the very *τὸ ἀέχον*, the onely meanes to keep off wrath and judgement from the places where they live: Every mercie saith to such a people, as *Elisba* to *Jehoram*, *Surely were it not that I regard the presence of Jehosaphat, I would not looke toward thee, nor see thee:* and the devouring judgements say to these godly ones, as the Angel said to *Lot*, *We are come to destroy this place, up. get thee out, haſt thee, escape hence, for we can doe nothing till thou art gone.* When the Husband-man thus pulls up the fence, and gathers in his crop, it is a signe that shortly you'll have wild beasts in the field: This, *Jeroboam* and his whole family found to be true, who had *Abijah*, one child in his family, in whom some good thing was found toward the Lord, and as soone as he was taken away, the judgements of God

Mal. 3. 17

2 Kings 3

Gen. 19. 13.

22

2 Kings 14

19

God broke in upon his house, and cut off him that pist against the wall, and him that was shut up and left in Israel, and took away the remnant of the house of Ieroboam, as a man takes away dung, till it be all gone. This the old world found true in Noah; and Sodome, with the rest of the Cities, in Lot: this the Jews found true, when the Christians (admonished from heaven) left Ierusalem & fled to Pella; soon after their departure the enemies made a trench about them, and laid their City even with the ground, and: their children with them, not leaving one stone upon another: Thus fared it with the City of Hippo in Africa, where Saint Augustine was Bishop, which, as soone as ever he was dead, was taken and sackt by the Goths and Vandals: Luther was no sooner translated to a better life, but the Smalchaldick war begun in Germany, wherein all the Protestants were almost wholly wasted: No sooner was old Pareus taken away from Heidelberg, but Spinola entred the Towne. These, and many other instances of Gods wrath breaking in upon the departure of godly men, abundantly manifest, that we have cause to weep and lament (not for them who thus dye, but) for our selves, and our children, because of the miseries which we may then justly feare are comming upon us.

Vſe 1.
For reproofe.

Take a brieſe Application of this Lesson, and I have done my Sermon. First, Would God have his people thus to mourne, when usefull men decay and faile, how sadly then doth this reprove our generall stupidity: the Lord hath made many great and lamentable breaches amongst us in this kinde, he hath broken all our carnall confidences; our Parliament is weakned, our Armies wasted, our treasure is exhausted, our enemies increased; and of those few able hearts, heads, and hands,

hands, who abode faithfull to this great cause and worke in hand, it might even stab us to the very heart to thinke how many of them the Lord hath even snatcht away, in the middest of their worke, and our greatest need! That excellent spirited Lord, the Lord Brooke; that rare man, Master Iohn Hampden; that true-hearted Nathaniel, Master Arthur Goodwin, (pardon me, I beseech you, though I mention them amongst these friends, who cannot thinke of them without bitterness.) *How are these mighty men fallen in the midst of the battell, and the weapons of warre perished! the beauty of our Israel is slaine in the high places: Whose heart would not bleed, and cry out, as David at Iona-* 2 Sam. I. 19.
than his death, Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistins rejoyce, lest the daughters of the uncircumcised triumph! But now which of us laies these things to heart? who considereth the bitter things which God writes against us? No, we are rather like that wretched people, who when *the righteous perished, and mercifull men were taken away* (though it were from the evil to come) were so farre from laying it to heart aright, that they banished all serious thoughts from them, every one looking to their owne way; some to their gaine, others to their pleasure: Come ye, say they, *I will fetch wine, and we will fill our selves with strong drinke, and to morrow shall be as this day, and much more abundant;* and this even when the righteous perished. Verily this is our carriage; the Lord deprives us of these excellent men, and we (it may be for a moment) bewaile their losse in some passionate expresseion, saying, *There is a brave man lost! I am sorry such a man is dead! &c.* and then

E

every

every one goeth on againe in his owne way : As I have seen a Hen (pardon an homely similitude) goe clocking and scraping in the midst of her Chickens; then comes the Kite, and snatcheth away first one, then another, then a third, till all are gone; and the Hen bristles and flutters a little when any is snatched away, but returns instantly to her scraping and picking, as if she had lost nothing: Even so doe wee, presently forgetting our great losses, but no man sitting alone by himselfe, to enquire *what God hath done?* and *what He meanes to doe with us?* or, *what we have done to provoke him thus far against us?* thrusting such thoughts far away from us, passing by on the other side of the way, as the *Priest and Levite did by the wounded man*, as if it nothing concerned us: O, Beloved, this wofull security and regardlesse of ours, is one of the saddest tokens of Gods purpose still to bring us lower; It was the Prophet *Hôsea* his complaint against Israel, a little before their utter ruine, *Strangers have devoured his strength, and he knew it not; gray haire were here and there upon him, and he regarded it not:* The losse of good men was one of his gray hairs, which argued his declining; and his not-regarding it was the saddest evidence of his incurablenesse; the Lord in mercy make us sensible of these heave strokes before it be too late, lest we prove like them of the old world, *who did eat and drink, marry and give in marriage, and would know nothing, untill the flood came, and swept them all away.*

3. Secondly, but how exceedingly doth this discover the wickednesse, the devilishnesse of the spirits of a generation of men amongst us, who are so far from be-moaning and lamenting the losse of good men, that they

they have no greater joy or content, then to heare of their fall; who, with the *Edomites*, reioice over the Church in the day of their destruction, and speake proudly in the day of their distresse; who say with *Tyrus*, *Aha, now I shall be replenished*, since they are brought low; who, with the inhabitants of the earth, *Rev. II. reioiced when the two witnesses were killed, and sent gifts one to another*, because those Witnesses tormented them with their prophesying whilest they lived. But stay, profane and wicked man, (if any such be here) and let me a little reason with thee: What such cause is there of thy reioicing? art thou a *gainer* by their deaths? dost thou imagine to rest more safely, because the pillars of the house which covers thee are taken away? hast thou any surer footing, because the bough is cut whereupon thou treadest; because the thread is cutting a slender, whereby the sword hangs which is over thy head, art thou therefore further from danger? or dost thou conceive that God hath taken them away to gratifie thee? is it possible for thee to thinke that they who are thus precious in his eyes, who are to him as the apple of his owne eye, are by him removed for any advantage to thee, whom his soule hateth? I tell thee nay; I tell thee, if thou weighest things seriously, thou shalt finde their life was thy *gaine*, and their death thy *losse*; because it assures thee, first, that thou art now deprived of them, who put up many a prayer for thee; who stood in the gap, to turne away wrath from thee; for whose sake thou farest the better every day, God delighting to doe good to the place where his children lived. And secondly, their death assures thee, that thou also must dye: if the greene tree be cut downe, the

dry must not long escape; & not only die, but after thy death thou must come to judgment, and their soules whom thou thus hated'st will give most terrible evidence against thee, of all the ungodly deeds which thou hast ungodly committed; and of all the hatred, spite, and hard speeches, which thou hast thus long exercised and spoken against them: the very sight of whom at that day will be more dreadfull to thee, then the most terrible Lyon, as terrible as Death, or hell it selfe.

Vic 2.

Thirdly, and lastly, would God have the death of his Saints thus to be lamented; then (*Right Honourable and Beloved*) learne the *right and onely way* to attain that which (I know) all your Soules *desire*, even to be *desired* whilst you *live*, and *lamented* when you *dye*: a thing so naturally engraven in the heart of every man, that nothing can be more; to have an *Eternall and Honourable Memoriall*; *Ego si bonam famam servavero sat ero felix*, said the heathen man. You have read of *Herod*, that Monster of men, who perceiving the approaching of his death, caused the flower of all the *Jewes* to be apprehended, imprisoned, and to be murdered at the instant of his death, that he might have lamentation to accompany his death and Funerals: nor was there, amongst the Heathens, any thing esteemed a greater plague, then to *dye* unlamented, and their *Memoriall* to be buried in obscurity, or remain in infamy: And I believe there is not a man in this great Assembly, who would not esteeme himselfe extremely miserable, to be, with *Jehojakim*, buried with the *Buriall of an Asse*; to *live undesired*, and to *dye unlamented*: Now know for certain th'only way to prevent this, and to bee truly honour'd in life, and be-
wail'd

wail'd in death, is to bee *good* men, to serve God and his Church faithfully in your generation. It may be some of you *as yet* doe not think so, being accustomed onely to bee flatter'd and danbed up, and made to believe that you are as great in other mens eyes, as you are in your owne; that because (with *Dives*) you swim in pleasure, weare soft Raiment, fare deliciously every day, & enjoy the worldly accomplishments of health, wit, honour, friends, &c. though in the meane time you be strangers from God, and it may be, enemies to him, his wayes, his servants, and his ordinances: but could you know how meanly you are *now* esteemed by them who are best able to judge of things that differ, even by God, his *Angels*, and *saints*: and couldst thou guesse the discourses will bee of thee when thou art dead, thou wouldst certainly think otherwise. Do but listen abroad in the world, and thou maist discern what is spoken of them, who in their life time blest themselves as much as thou canst doe: Is such a *Noble Man* dead? blessed be God, who hath rid his Church of a great enemy: Is such a *rich Man* dead? the world is well rid of a *gripping Usurer*, a *cruell Oppressor*, a *Mammonist*, who had his portion in this World: Is such a *great Schollar* dead? God bee praised for it, his learning and parts were employed onely for the hurt of the Church of Christ: Is such an *one* gone? then ther's a cursed blasphemers, a profane swearer, an uncleane adulterer, a swinish Drunkard, a dangerous stumbling blocke, out of the way of the Saints happily removed: This or the like talke will be of thee when thou art gone, if thy life bee such a one: and, which is worst of all, thine immortall soule for ever

sunke into a lake, burning with fire and brimstone, where is nothing but weeping, wayling, and gnashing of teeth for evermore: but couldst thou with a single heart, give up thy selfe to *bee good, and doe good*, every one who hath interest in Heaven would beg thy *Life*; and when thy worke is done, and thou gathered to thy Father, every godly Mans eye would *lament* thee, every one of their *tongues* would *praise* thee; thy memoriall should be Crowned by them all: Yea, God himselfe would make thy Funerall Oration, rather then thy work should not praise thee in the Gates; and, which is best of all, thy *soule* shall enjoy the fruit of all in *Everlasting life and glory*.

ANd now the more particular Application of all this, brings me directly to the sad occasion of this present meeting; even to lament the fall of *this* choice and excellent man, in whose death the Almighty testifies against us, and even fills us with gall and wormwood. I know you come hither to mourn, so fully prepared for it, that although I am but a dull Oratour to move passion, I may serve well enough to draw out those tears, wherewith your hearts and eyes are so big and full: there is no need to call for the *mourning women, that they may come*, and for *cunning women, that they may take up a wailing*, to helpe your eyes to run downe with teares, and your eye-lids to gush out with waters: the very looking downe upon *this Beere*, and the naming of *the man* whose corps are here placed, and a very little speech of his worth, and our miserable losse, is enough to make this Assembly (like *Rachel*)

chel) not only to lift up a voice of mourning, but even to refuse to be comforted.

I know, large encomiasticall praises of the dead, unlesse their lives were eminent in goodnesse, and free from any notable blot, are much condemned by the most judicious and godly *Divines*, as a thing of very evill consequence: first, to the *Minister* himself, who hereby is evill spoken of, as a man who for a reward, or some other base respect (like unworthy *Heralds*) will give greatest badges of honour to any ignoble person. Secondly, to the *deceased*, whilest it occasions some others, who haply knew them better, to rake into their lives, and lay open their former faults, which otherwise had been buried in oblivion. Thirdly, but the worst of all is, that wicked men make this a fearfull *stumbling-blocke*; who when they heare such men highly commended, in whom peradventure they knew such and such enormities, doe hereupon conclude, that our preaching for abandoning of all evill is of no great necessity, even in the Preachers own judgement; who sends men to heaven in his Funerall Orations, who yet *lived*, and (for ought they know) *died* in the practice of such things as the Minister useth to declaime against. But I am called to speake of a man so eminent and excellent, so wise and gracious, so good and usefull, whose works so praise him in every gate, that if I should altogether hold my tongue, the children and babes (I had almost said, the *stones*) would speak: upon whose *Herse* could I scatter the sweetest flowers, the highest expressions of *Rhetoricke* and eloquence, you would thinke I fell short of his worth; you would say, *this very name*, JOHN PYM, expresseth

preſſeth more then all my words could doe, ſhould I
 ſay of *him*, as they of *Titus*, that he was *Amor & deli-*
cia generis humani: ſhould I ſay of *his* death, as once the
Sicilians upon the *Grecians* departure, *Totum ver periiſt*
ex anno Siciliano: ſhould I ſay, he was not onely as *one*
of Davids thirrie worthies, but one of the *three*, one of
 the *fiſt three*, even the *fiſt* and *chiefe* of them, the
Tachmonite who ſate in the ſeat: ſhould I ſay, our whole
 land groaneth at *his* death, as the earth at the fall of a
 great mountaine, I might doe it without envie in this
 Aſſembly: Yea, ſhould I write a whole booke in *his*
 commendation, and publiſh it, many of you would ſay
 as a *Philosopher* once did, who falling on a booke enti-
 tuled *Encomium Herculis*, ſaid with indignation, *Et*
quis Lacedamoniorum eum vituperat? he thought it time
 ill ſpent, to praife him whom none could blame: and
 I beleeve your ſelves are reſolved to make ſome ſuch
 monument of your high eſteeme of *him*, that after-
 ages, as well as the preſent, ſhall know you valued *him*
 above my words. But I am well pleaſed to be *impar-*
buic negotio: *Eſt hoc maximum laudis genus, quum oratio-*
nis copiam virtus exuperet & magnitudo laudati; ſicque
vinci nobis eſt multo glorioſius quam ſepe viciffe. And
 for that I am able to ſay, I am preſently at a loſſe, ha-
 ving in my ſerious thoughts viewed *him* in *his naturals*,
 in *his moralls*, in *his graces*, in *his relations*, in *his pub-*
licke and private behaviour, *inopem me copia fecit.* I
 know I could not ſpeake long, but you would be wea-
 ry of ſuch a ſpeaker; and I remember *Saluſts* ſpeech,
 when he was to ſpeake of *Carthage*, *Præſtat tacere quam*
pauca dicere, then I wiſht ſeriouſly that it had fallen to
 the lot of ſome ſuch able tongue, to have ſo characte-
 rized

Chryſ. hom. de
laudib. Paul.

sized and deciphered *him* before you, that you who now mourne for *his* losse, and knew *his* worth, might say, *This is the very image of the Man*; and might once at least be refreshed to see His lively picture represented to your eyes, by such a tongue as was suitable to His worth, and *this present Auditory*; that that might have been your refreshing, which was once *Cyprians* Auditors, to heare the Martyrs praised by such an Oratour as *Cyprian* was.

I spare to English what was spoken of the holy Martyr his Eloquence, because to doe the like, is above *my Sphere*, I want such a tongue, and therefore must study to be short, and shall confine my self to that rule which *Basil* (worthily called the great) observed in the praise of *Gordius* the Martyr. Its the custome of the World (said he) when they would praise a man, to speake of his *Family*, to derive his *Pedegree* through many discents, to open to the full his *education*, *parts*, and *learning*, and such other *accomplishments*: *Sed Ecclesia hac tanquam supervacua dimittit*: The Church looks onely at those things which may glorifie Christ in his Saints, and thereby do good to them who remaine alive. According to this rule, I shall forbear to speake any thing of his *Family*, *Education*, *naturall endowments*, His cleare understanding, quick apprehension, singular dexteritie in dispatch of business: His other *moralleminences*, in His justice, patience, temperance, sobriety, chastity, liberality, hospitality: His extreme humanity, affability, curtesie, cheerfulness of spirit in every condition; and (as a just reward and

Percepimus gaudia, magna solatia,
magna fomenta, maxime quod et
gloriosas Martyrum, non dicam
mortes, sed immortalitates gloriosis
et condignis laudibus prosecutus
es; Tales enim excessus talibus
vocibus personandi sunt, ut quæ
referantur sic dicerentur qualiter
facta sunt. *Cypri. Ep. 26.*

just fruit of all these) the high and deare esteeme and respect which *hee* had purchased in the hearts of all men of every ranke, who were acquainted with *him*; such onely excepted, of whom to be loved and well reported, is scarce compatible with true vertue: All men who knew *him*, either lov'd or hated *him* in extremity: such as were good, extremely delighted in *him*, as taken in a sweet captivity with his matchlesse worth; the bad as much hated Him, out of their antipathy against it.

But, all these things (though most desirable and excellent in their place) I passe over, and shall insist only upon *two things*, which alone are desirable in any man, which indeed make a man *more precious then Gold, then the fine gold of Ophir*: First, he was a true Christian man, a faithfull servant of *Iesus Christ*, one who long since was borne againe of Water and the Holy Ghost, engratted into *Christ*, adopted to be the Childe of God justified freely by his grace, renewed in the spirit of his mind, sanctified throughout, in spirit, soule and body: one who had made God his portion, and Gods word his guide: who in his whole course had left off to fashion himselfe according to the World, but in all things studied to know (as his rule) what was the good and perfect will of God: in a word, *He was a true Nathaniel, in whom there was no guile.*

Secondly, *Hee* was a man of a *publike spirit*, a most usefull man, *He was the good Man of this Text*, wholly laid out for the publike good: the publike safety was written in *His* heart, as men report, *Queen Mary said, that Callis was in hers*: it was *His* meat and drinke, *His* worke, *His* exercise, *His* recreation, *His* pleasure,

pleasure, *His* ambition, *His* all: What *he* was, was onely to promote the publike good: in and for this *Heliv'd*, in and by this *He* died. And this excellent usefull spirit of *His*, was accompanied with *three* admirable properties, wherein *he* excelled all that ever I knew, and most that ever I read of: *First*, such *singleness of heart*, that no by-respect could any whit sway him; no respect of any Friend: *He* regarded them in their due place, but knew neither Brother, Kinsman, nor Friend, Superior nor Inferior, when they stood in the way to hinder his pursuit of the publike good: *Magis amica Respublica*: And he used to say, *Such a one is my entire friend, to whom I am much obliged, but I must not pay my private debts out of the publike stock. Yea, no self-respect, no private ends of His owne or family, were in any degree regarded, but Himself and His were wholly swallowed up in the care of the publike safety; insomuch that when friends have often put Him in mind of his family and Posterity, and prest him, that although he regarded not himself, yet he ought to provide that it might be well with his Family; (a thing which they thought he might easily procure;)* his ordinary answer was, *If it went well with the publike, his family was well enough.*

Secondly, such *constancy and resolution*, that no feare of danger, or hope of reward, could at any time so much as unsettle him. How often was *his life* in danger? what a World of threats and menaces have bin sent Him from time to time? Yet I challenge the Man that ever saw Him shaken by any of them, or thereby *diverted from, or retarded in His* right way of advancing the publike good: nor could the offers of

Exod. 32.10.

Num. 14.12.

the greatest promotions (vvhich *England* could afford) in any measure be a block in *His* way: in *that* *He* was as another *Moses* (th'only man whom *God* went about to bribe) who desired that *Hee* and *his* might never swim, if the cause of *God* and his people did ever sinke: *His* Spirit was not so lovv, as to let the whole World prevaile with *Him* so far as to hinder *his* vvork, much lesse to be *his* Wages.

Thirdly, such *Vnweariablensse*, that from three of the Clock in the morning to the evening, and from evening to midnight, this vvvas *his* constant employment, (except only the time of *his* drawing nigh to *God*) to be some way or other helpfull towards the publike good; burning out *his* Candle to give light to others. Who knows not all this to bee true, who knew *this Mans* conversation? not onely since the time of *this Parliament*, but for many yeers together hath *He* beene a great pillar to uphold our sinking frame; a Master workman, labouring to repaire our ruinous house; and under the weight of this worke hath the Lord permitted this rare Workman to be overthrown: and that's all I meane to say of *His* Life.

And as *His* life, such was *His* Death, enjoying all the time of *his* sicknes the same evennesse of spirit which he had in the time of *his* health, with an addition of a more cleare evidence of *Gods* love in *Jesus Christ*, and most ready subjection to *Gods* will, to live or dye at *Gods* choice; professing to my self, that it was to *Him* a most indifferent thing to live or dye: if *Hee* liv'd, *Hee* would doe vvhat service *He* could; if *Hee* dyed, *Hee* should goe to that *God* whom *He* had serv'd, and who would carry on his worke by some others: And to others

thers *He* said, that if *his Life* and *Death* were put into a paire of ballances, *He* would not willingly cast in one dram to turne the ballance either way. This was *his* temper all the time of *his* sicknesse; but as *He* drew nigher to *his* end, the swifter *His* motion was to Godwards; enjoying more abundant comfort in *His* spirit, more frequently pouring out *His* heart in prayer: and whereas formerly *his Soliloquies* and private devotions were only betwixt God and *his* own Soule, now; out of the abundance of *his* heart, *his* mouth was compeld to speake, and that so audibly, that such of *his* Family or Friends, who endeavoured to bee neere Him (lest he should faint away in *his* weaknesse) have over-heard Him importunately pray for the *Kings Majesty*, and *his Posterity*, for the *Parliament*, and the *Publike Cause*; for *Himselfe* begging nothing, but that if *His* worke were done, He might bee received into *his Masters* joy: And a little before *His* end, being recovered out of a swoond, seeing *his* friends weeping about Him, he cheerfully told them, hee had look't death in the face, and knew, and therefore fear'd not the worst it could doe; assuring them, *his heart was filled with more comfort and joy, which hee found and felt from God*, then *His tongue was able to utter*; and soon after (whilst a Reverend and godly Minister was at prayer with Him) He quietly slept in the Lord.

It may bee some of you expect I should confute the Calumnies and Reproaches which that generation of Men who envied *his Life*, doe already begin to spread and set up in *Libels* concerning *his Death*; as that hee dyed Raving, crying out against that Cause wherein he had beene so great an instrument: Charging him

to die of that loathsome Disease, which that accursed *Balsack*, in his Booke of slanders against *Mr Calvin*, charged him to dye of. But I forbear to spend time needlessly, to wipe off those reproaches, which I know none of you believe. And this will satisfie the *World* against such slanders; that no lesse then *eight Doctors* of Physick, of unsuspected integrity, and some of them *Strangers* to him, (it not of different Religion from him) purposely requested to be present at the opening of his Body; and well neere a thousand people, first and last, who came many of them out of curiosity, and were freely permitted to see his Corps, can, and doe abundantly testifie the falshood and foulness of this Report; the Disease whereof he dyed, being no other then an Imposthume in his Bowels.

But now (to leave this) tell me all you that passe by the way, have we not great cause of *Mourning*, in the fall of *such a Man*? May I not say, as *David* to the People, *Rent your Clothes, and gird you with Sackcloth, and mourne before Abner*? Verily, when I consider how *God* hath followed us with breach upon breach, taken away all those Worthy Men I before mentioned, and all the other things wherein the Lord hath brought us low; and now *this great blow*, to follow all the rest, I am ready to call for such a *Mourning*, as that of *Hadadrimon* in the valley of *Megiddon*.

But mistake me not; I do not meane that you should mourne for *Him*, *You* his deare children; *You*, Right Honourable Lords and Commons, who esteeme him little lesse then a Father; I mean not that you should mourne for *Him*, *his worke* is done, *his warfare* is accomplished,

complished; He is delivered from sin and sorrow, and from all the evils which wee may feare are comming upon our selves: Hee hath received at the Lords hand a plentiful reward for all his Labours. I beseech you, let not any of you have one sad thought touching *him*. Nor secondly, would I have you mourne out of *any such apprehension* as the *Enemies* have, and for which *they* rejoyce; as if *our Cause* were not good, or wee should lose *it* for want of hands and heads to carry it on: No, no, beloved, this Cause must prosper; and although *we* were all dead, our *Armies* overthrowne, and even our *Parliaments* dissolved, this Cause must prevail; out of the *mouth of Babes and Sucklings*, will God ordeine strength to quell all the *Enemies* of *it*; even the *great Enemy*, and the *Avenger*. Nor should we much mourne, because the *Enemies* rejoyce: I confesse it is as a Sword in our Bowels, to heare their *blasphemies*; but as in relation of the Cause, their *blasphemies* need not trouble us; *Let my enemy* (said Job) *be as* Job. 27. 7. *the wicked; and he that riseth up against me, as the ungodly;* Let them *fill up the measure of their wickednesse*, God Mat. 23. 32. will the sooner take a course with them, and the more eminently and speedily plead our Cause: but let us *mourne* that we have thus farre provoked the Lord God to displeasure, and to manifest it by such heavy stroakes, that wee are deprived of such an Excellent Godly man, such a Patriot, such a Light, such an Example, such a Store-house of good, such a Jewell snatch't out of our bosome, as we all knew him to be, and that we have such a sad prediction in his death of the increase and prolongation of our Calamities.

But especially (right Honourable Lords and Gentlemen)

*Heb. II. 4.**Iohn I 2. 24.**Prov. 6. 6.*

men) let me prevaile with you to make such use of him, that with *Abel*, though he be dead, he may still speak unto you; that, as a graine of corne, he may prove more fruitfull when buried under the ground, then while he lived with us upon earth. And certainly, if God sends us to the *Pismire*, to consider her waies, and thereby to learne wisdome; it can be no disparagement to any of you to consider his worth, and thereby to grow better; I shall therefore make bold to propound him, as *Bishop Mountacute* did Master *Perkins* in his Funerall Sermon, To be the Man that taught England to serve God, and Ministers to preach Jesus Christ; so Master *John Pym* to be the Man, whose example may teach all our Nobles and Gentlemen, to be good Christians, good Patriots, good Parliament-men. You all knew him well, and knew

That he was not a man, who when he was called to the publike service of his countrey, lay here to satisfie his lusts, spending his time in riot and wantonnesse, in gaming, drinking, whoring, &c. Take heed none of you be such.

He was not a man who prov'd a Traiour to God and his countrey, and the cause of Religion, which he had solemnly protested to maintaine. Take heed none of you be such.

Hee was not a man, who (though hee appeared often in the Parliament house, yet) neither promoted good causes himselfe, nor willingly permitted others to do it. Take heed there be none such among you.

He was not a man who own'd the good cause so long as it was like to thrive, and then tackt-about when it seemed to decline; resolved to secure himselfe, what ever became of the publike. Beware none of you be such.

He was not a man who would feed himselfe, or feather his owne nest, or provide for his family or friends out of the publike
like

like Stocke or treasure of the Kingdome. Take heed none of you be such.

He was not a man who would favour the cause of his friend, or presse too heavily against his enemy; he was no respecter of persons in any cause or judgement. Take heed none of you doe so.

He was not a man who would consider how far any publike service would stand with his owne private designes, and promote the one no further then the other could be driven on with it. Beware this be none of your condition.

He was not a man who for maintaining or propagating any private opinion, or way of his owne, would hazard the publique safety. Take heed none of you be such.

He was not a man who feared to promote the Reformation of Religion, lest himselfe should be brought under the yoke of it. Take heed that none of you doe so.

Not a man living (I beleieve) could justly taxe him for any of these; God grant none of you may be found guilty of any one of them in the day of your account. If you be such, or should prove such, let me tell you, it's most probable you do but dance in a net; All good men are not Fooles, some of them will discover you: however, though we may possibly suffer a while by your wickednesse, yet soone enough to your owne ruine your sinnes will finde you out.

But in stead of these things, he was the *holy man*, the *good man*, adorned with that integrity, constancy, and unweariablenesse in doing good, which I before told you of: Goe, and doe likewise: Get such an upright heart to God; Lay out your selves wholly in the publike cause; Put both your hands to this worke, and the smaller your number is, be the more diligent, and fall the clo-

ser to it; Set selfe, and selfe-respects, aside; Drive a
 designs of your owne; Count it reward enough, to
 spend, and be spent in this cause; Esteeme the work
 more worth then all your lives; Imitate him in ^{all} their
 things: So might you make him, as another *Sampson*
 more advantagious to the cause of God in his *Death*
 then ever he was in his whole *Life*.

You have done well thus to follow his *Corps* with
 honour to his Bed of rest: you have *done well* to ap
 point a *Committee* to consider his debts, and how hee
 hath wasted his estate as well as spent his life in the
 publike service, that so his Family may finde he did not
 all this to an ungratefull Stare; The Lord reward this
 faithfulnessse into your bosomes: But would you ende
 vour to be *like him*, to set *him* up for your *Patterne*, and
 not to rest till a double portion of his spirit might be
 found in you, *This* were the *greatest honour* you could
 possibly doe unto him: So should we all blesse God for
 his *example*, and your *imitation*; so should you be *Re*
pairers of our breaches; so should you be even *Saviours*
unto us; so should you doe *worthily in Ephraim*, and be *fa*
mous in Bethlem. Consider what I say, and the Lord
 give you understanding in all things.

Esa. 58. 12.

Obad. 21.

Ruth 4. 11.

F I N I S.

